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CONCORD

A Journalistic Ministry of Students at Luther Seminary

October 26, 2005

St. Paul, Minnesota

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Harvest Plentiful...

Are we stuck on what to do?

Speaking of Justice

Andrew Plocher and Jordan Scott push some buttons

Serving our Neighbors

P. Lull reflects on a day of service

Be Effective or Become Obedient?

Hans Dahl looks at the language we use

Plus: Staying, Leaving, and Taking a Long Lunch

CONCORD

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Managing Editor

Marc Ostlie-Olson

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Readers are encouraged to interact with *The Concord* in a variety of ways. Articles and 'Letters to the Editor' are welcomed, as are less formal responses offered through the online version. All submissions should include the author's name, telephone number and, if applicable, class standing. Submissions should be received in our mailbox in the Olson Campus Center (701), at our office, Gullixson 10, or by e-mail.

The Managing Editors reserve the right to publish, edit, or disregard all submissions.

On the Cover:
A photo montage
of bumper stickers
sighted in the
parking lots of
Luther Seminary
this month.

October Contributors

Hans Dahl

Graduated in May, finished internship in September, and is awaiting call in the NE Minnesota Synod. He is currently working in the Office of Seminary Relations.

Christian Muellerleile

Returned to campus this fall from his internship site in Berwick, Pennsylvania. He is an MDiv Senior.

Daniel Lee

Is an MDiv senior and the local apple specialist on staff. A Minnesota native, he is in his second year with the Concord and keeps the campus chuckling with his serious wit.

Patricia Lull

Is Dean of Students at Luther Seminary.

Andrew Plocher

is an MDiv Senior from Oregon. He's a Presbyterian who splits his time between class, youth ministry, and serving as an organizer for a labor union. Andrew also is a staff writer for *The Concord*

Jordan Scott

Is an MDiv Junior and a graduate of Northwestern College. This is Jordan's first contribution to *The Concord*.

Sarah Quigley

is back at Luther after serving an internship in Alaska.

Ishaya Yarison

Is a Master of Sacred Music Junior. This is Ishaya's first contribution to *The Concord*.

Saying, Doing, Being

Considering the works of the Church

By Marc Ostlie-Olson, Managing Editor

Much has happened this month to prompt a discussion about work and works in the life of the church. Since the last issue of *The Concord* was published, Tony Campolo came to campus, lambasting and lamenting the silence of too many churches in the face of the staggering challenges that global poverty, warfare, and injustice present to the world. Only the night before, drenched by rain and lit by lightning, many of the residents of lower campus ferried furniture, books, photographs, and clothing from apartments ankle-deep in brown water, and filled plastic bags with playground sand to protect their neighbors' homes. On a colder and drier day later that week, about 150 of us set down our books and flashcards and ventured off the hill to take up paintbrushes and rakes, participating in a seminary-wide "day of service" at various sites around the Twin Cities.

In light of these events, we asked for your responses and reflections on "The Work of the Church." And though there was no consensus (keeping in mind that this is *Luther Seminary*), the conversation seems to have located in three areas. Our work, it seems, will include *speaking, doing, and being*.

Some Words are Necessary

It's been said that the church is a "mouth house," and its preachers the means by which the Holy Spirit makes faith. If our *doing* and our *being* are to be faithful, first some words are in order. Andrew Plocher and Jordan Scott take up the content and consequences of such words in a world where injustice, poverty, and powers and principalities are working with brutal indifference to the good news of Jesus Christ.

Something Will be Done

We are justified by grace through faith in Jesus Christ alone and apart from works of the law. Thanks be to God! So what, now, shall we *do* with this unearned and gracious freedom? Martin Luther refused to resolve the tense interrelation of faith and works, but sought to properly identify their respective places in the life and teaching of the church (see inset).

In an interview with Andy Nelson, Patricia Lull comments on the place of service and work on behalf of our neighbors in a life of discipleship, as well as in the curriculum of a seminary, as she reflects on "Seminary Day of Service."

"Both of these articles – that of faith as well as that of works – must be diligently taught and urged, but in such a way that each remains within its bounds.

Otherwise, if men [sic] teach only works... faith is lost; if they teach only faith, carnal men [sic] promptly dream that works are not necessary."

-M. Luther, Commenting on Galatians 5:15 in 1531

On Being...

Both our words and our deeds arise from our *being* – a being not easily defined nor demonstrated, but complicated by the struggle between the old and the new creature. Sensing this struggle at work in our institutions, Hans Dahl takes up a discussion of the language and metrics by which we understand and evaluate our *being* the church. Christian Muellerleile describes a lesson about public leadership of the church, learned at the rim of a coffee cup and in a field of poppies. A proper understanding of our *being in relationship* – with God, with our places in the world, and with our neighbors near and far – is basic to our being the Church. In this spirit, Sarah Quigley and Ishaya Yarison offer lyric and poetic reflection on "Leavers," "Stayers," longing, homecoming, and friendship.

As always, we hope that these thoughts and reflections prompt your own exploration, conversation and questions, public and private.

The Work of the Church

Love. Act. Change.

By Andrew Plocher, MDiv Senior

According to Tony Campolo, "Jesus says that we can't have a relationship with him unless we have a relationship with the poor and the oppressed." If this is true, then I guess we don't have much of a relationship with Jesus.

I firmly believe that we have relationships with Jesus - relationships of great strength. Yet I too must raise questions about our silence in the face of injustice. Do we not hear the news about extreme poverty in cities throughout our country? Do we miss that our clothing is made at the cost of others—their health, safety and livelihood? Why is Lutheran Social Services—a bastion in our midst—one of the most anti-organized labor religious organizations in the country? Why are our children, our brothers and sisters, dying in war? Here on campus, why don't we recycle more, sell back books, or compost our food scraps?

The questions are enormous. The solutions are hard to come by. We, as a community, need to hear the Tony Campolos and Bill Wylie-Kellermans of the world. We must hear the prophetic call of justice in the Old Testament and the call of Christ in the New Testament – and we must respond. As long as we walk along our own paths and do not see the Christ in each other, we are lost. We cannot be blind to justice and truly claim to know Jesus. We are called to serve the poor and to be in the kingdom on earth and to be disciples among it. We are stewards, hosts, gardeners, doctors, cooks, nurses, social workers, and more. We are called to love, to act, and to let Christ's love guide us in change. Jesus changes our lives and we can share the message with our changed lives – good news of hope and justice.

*"As long as we walk along
our own paths and do not see
the Christ in each other, we
are lost. We cannot be blind
to justice and truly claim to
know Jesus."*

I work for a labor union that represents healthcare workers throughout Minnesota. The eyes of these workers are opened. They see injustice and they act. They are compassionate and caring, initiating change from the grass roots. After the devastation of hurricane Rita, a group of hospital custodians chose to act. They gathered their vacation hours and donated them, raising 10,000 dollars. Some gave away their last hours of vacation saying, "They need it more than I do." The two men that started this drive are Christians, unafraid to act out of faith and love.

Ironically, those with the least always seem to give the most. Perhaps it is time that we examine what we have - and respond. We are privileged, every one of us. We may be

at poverty level according to our taxes, but we have chosen to be here. We have accepted calls. We have loans available, church support, and are committed to education and finding a job in ministry. We have assets. Our churches have resources. And through our relationship with Christ, our knowledge of His sacrifice for us, we have the power to change lives. From within the security of our seminary lives we need to reach out into our communities, communities yearning to know the justice of Christ's love.

Open your arms. Open them wide. Give selfishness away, for in clinging to it we are helpless - stuck in the needle's eye. Greet each other as we would greet Jesus. Who knows, maybe if we open our arms, we'll actually meet Jesus again—for the first time.

The Work of the Church

What is the good news brought by those beautiful feet?

By Jordan J. Scott, MDiv. Junior

While visiting an ELCA church in northern Minnesota a couple of weeks ago, I noticed something during the "Prayers of the People." Here in this little rural Lutheran church, in the midst of hymns, Scripture readings and a sermon, was a beautifully composed prayer that was almost too lofty for this little country church. The prayer focused on intercessions for the poor, the outcasts and the defenseless. It was clear that this prayer communicated the idea that the work of the church is centered in promulgating God's love by engaging in social action and advocacy. But after five years of worshipping at ELCA churches here in the Twin Cities, this came as no surprise to me as I have often noticed that the "Prayers of the People" focus on social justice.

Yet there seems to be something missing when the work of the church is to proclaim a gospel of social justice. I think a clear picture of the work of the church is found in Isaiah 52:7 and later in Romans 10:15: "How beautiful are the feet of those who preach the good news!" Now certainly, part of the role of the church is to engage in social justice issues where the "good news" involves liberating people from poverty, oppression and injustice. But that cannot be the sole focus of our work as Christians. Did Jesus do miracles for the sake of doing miracles? Or did he heal and feed people just for the common good of society? The "good news" of the miracles, the healings and the acts of service was to proclaim that Jesus is the Christ, and that by believing, one may have life in his name.

"There seems to be something missing when the work of the church is to proclaim a gospel of social justice."

As Christians, what is the work of the church... what is the "good news" that our feet bring to our communities and our world? If it is only about ending poverty, fighting injustice, helping the oppressed and providing programs in the church, perhaps then we are only focusing on the outward,

physical needs of people. May we also proclaim the good news that Jesus Christ died for us, that we have the promise of new life and that we are liberated by Christ's death and resurrection from the power of sin, death and the devil. As we proclaim this good news, God's Word is able to penetrate hearts and create

faith so that others may come to put their trust in God's divine word of promise.

So let us continue to pray for the work of the church as we work to bring good news to those in poverty and those oppressed, but may we also include in our prayers Bible translators, missionaries, seminarians, pastors and everyday Christians who are working to spread the light of the gospel so that all may come to know the joy of God's love for them.

What do you think?

Respond to the questions raised by Andrew's and Jordan's articles, or offer your thoughts on the place of social justice in the church.

Article submissions and letters to the editor are welcome at any time.
Email concord@luthersem.edu

Christ Keeps Showing Up

Patricia Lull reflects on Service and the Seminary

By Andy Nelson, Staff Writer

How did the idea for a Seminary Day of Service come about and how do you understand its main purpose?

The October 6 experiment grew out of a number of things we have been doing as a seminary community. There's been a day of service during First Week since 2001. Prior to that, the seminary rallied once to respond to an emergency precipitated by flooding in Minnesota. Last spring the decision to imbed a day of service within the semester was prompted by the seminary's membership in the Minnesota Campus Compact, a network that fosters service learning in institutions of higher education.

The specific motive for this fall's day of service, however, is rooted in the five marks of discipleship in our current discipleship program. Service is one of those. Practically speaking, it's been difficult for discipleship groups to fit service into the busy schedules of our academic calendar. The experiment this fall was meant to give a whole day to that aspect of the discipleship program.

How many service sites did we connect with that day?

We worked with about ten agencies, although some of those agencies matched our discipleship groups with individual homeowners.

Where did you go that day and what did you do? What happened that you didn't expect?

My discipleship group was assigned to the Peace Palace, an outreach ministry of Redeemer Lutheran Church in North Minneapolis. We were asked to move equipment and carpeting out of the basement of a building used for community outreach with neighborhood youth and to paint the basement ceiling.

There were two things I didn't expect. The first was how hard we all worked. When you are 5'2" and paint a ceiling all day standing on a folding chair, it is hard work. I was also surprised by the

variety of conversations that happened with our hosts and the members of the group. I left knowing much more about the mission of this congregation and much more about the others in my discipleship group.

What percentage of the seminary community participated? (How many do you suppose skipped the service part but showed up for the free meal at the end of the day?)

There were about 150 participants, which included students, faculty, and staff. I think about a third of the residential student body and faculty participated.

The intention of the day of service was never to conscript 100% of the campus community or to say that only the hearty workers could eat the free meal. I think many, who didn't participate, had other obligations and on another day would have been happy to lift a hand. Besides, koinonia is also a mark of discipleship at Luther Seminary. It was great to have a full house for that meal; something we don't do often enough.

We don't have much time for our neighbors beyond this campus.

We don't even have much time for one another. There seems to be an anxiety about falling behind that is infectious at the seminary.

What have students and faculty shared with you about why they didn't participate?

A number of students and faculty let me know their reasons. Some had obligations out of town. Child-care or student employment were other reasons.

What do you say to those who mutter about works righteousness with regard to this project?

I wish I had heard such muttering directly. We could have had an interesting conversation.

If someone had told me that this kind of day of service was works righteousness, I would have asked what they did on that day instead. Did they stay home and rest? Take a long walk? Play with their kids or sneak away with a spouse? I suspect they would have said that they used the day to get caught up on their work or that they just couldn't afford to fall behind. Now, that's the "working to justify one's self" that really troubles me.

Many in the Luther Seminary community seem driven almost to the point of exhaustion, meeting deadlines, working toward tenure, speaking at important meetings.

We don't have much time for our neighbors beyond this campus. We don't even have much time for one another. There seems to be an anxiety about falling behind that is infectious at the seminary.

I like to remember that our freedom from needing to justify ourselves is also a freedom for others. I think the day of service was a "freedom for" -- serving our neighbors in more direct and obvious ways that most of us manage to do during the semester. As an added gift, it also freed me to be present and attentive to others in my discipleship group.

Some may perceive this day as merely symbolic. How does the Day of Service bring us closer to actually integrating service meaningfully into our daily lives?

I agree that one single day does not a life of discipleship make. How does change come in our lives, though? In the Bible Jesus regularly calls his disciples to small actions -- five loaves and two fishes shared with a crowd, the cup of cold water offered to a little one, prayer for another in need. More importantly, Jesus calls us to follow him -- not to work him into our schedules, but to place the whole of our lives in obedience to him. This isn't the only way that we serve Jesus or our neighbors, but I think it's easy to make excuses

about ordinary deeds of kindness as though they weren't worth the effort. It's tempting to think that more heroic opportunities will come along and imagine that we will rally then.

A few days before the Day of Service I spoke on the phone with my oldest sister, who lives in New Jersey. She's eighty years old. When I told her that we were going to help some of the seniors in our neighborhood, she said how pleased she was to hear that and what a difference it makes to have 4 or 5 people show up to help with tasks that are physically hard to do. I don't think she would have found it "only symbolic" to have had help with projects at her house. The thank

you notes from some of the people and agencies where we worked suggest that our neighbors found this to be a valuable connection with Luther Seminary.

What was the biggest surprise from this whole endeavor?

One participant emailed me, saying that she had been grouchy at the start of the day, reluctant to spend a whole day working away from campus, but then so grateful for the experience by the end of the day. I've participated in lots of hands-on service projects, and what she wrote is really something I experience every time, too. It always surprises me how Christ keeps showing up in the people encountered in these times of small investment.

Luther, as of yet, has no official mascot. What do you think should be on our jerseys the next time we go out for a seminary day of service?

I think the soccer team's name "The Heretics" should become our official moniker. It's a catchy image, ecumenically applicable, and a bit provocative. Might it be a bit heretical to question the cultural values that keep us tied to our work responsibilities so that one day a year spent with one's discipleship group doing ordinary, hands-on service is a big imposition? That's what I'd propose.

Effective or Obedient

Which call do we heed?

By Hans Dahl, 2005 Alum

What is our seminary education all about? Are we here to be transformed into lean, mean church-leading machines? Are we to become exceptional orators, brilliant scholars, charismatic leaders, and strategic mission planners? Or is there something more?

John Yoder concludes his classic work, "The Politics of Jesus," by illustrating how post-Enlightenment, progressivist thinking permeates our culture. This worldview, which he calls Progressivism, drives us toward goals, convinces us that bigger is really better, and locates ultimate worth in our ability to produce, often paradoxically reflected by our ability to consume. Overtly or tacitly, we are taught that the improvement of society is the greatest human responsibility. In our schools, our media, our politics, and our marketplace, we have been seduced and are bound to the ideal of progress and the values of efficiency, convenience, and, most importantly, *effectiveness*.

This is not limited to the secular arena. Rick Warren's bestseller offers to make our churches and our lives "driven" – not by faith, but by "purpose." His theology places both process and goal of the life of faith within a project of self-empowerment and continuous improvement. Martha Stortz calls this a "theology of success." Martin Luther called it a theology of glory. Warren leads us to believe we can rise above suffering and failure by the power of our own ambition. We are turned in on ourselves, making good works a contrived means of personal improvement. At the end of such systems, the true measure of faith is personal *effectiveness*.

Culture's obsession with *effectiveness* has found a welcome home in our consumer-driven churches, where the ability to offer "Super Target" convenience becomes both a point of pride and a model to be imitated. Worship services

regularly leave out statements of confession, so as not to offend guests, but rather *effectively* yield membership. Sermons mimic culture, providing cathartic boosts, yet ignoring the giver of gifts and leaving scripture thoroughly domesticated.

What is the role of Jesus when *effectiveness* is the goal of ministry? Doubtless, one of the great tasks of ministry is learning the language of one's context. And certainly, must be diligent in our study. However, when the focus and measure of our work as Christian public leaders lies solely in our own *effectiveness*, the one needful thing is lost – namely, Jesus.

What is the role of Jesus when effectiveness is the goal of ministry?

Yoder would have us consider alternate language for our work – *obedience*. *Obedience* not as conformity or compliance to a rules and mandates, but as a posture or position from which we understand the revelation of Jesus Christ at work in the church. Rather than focusing on our own ability, charisma or *effectiveness*, *obedience* insists on a humility that avoids the lure of the many theologies of glory by which our culture self-medicates today. God in Jesus Christ becomes the author of our work and subject of our sentences. Value is placed on the entirety of scripture, reminding us that revelation always occurs in context. Most importantly, *obedience* locates us at the foot of the cross, aware of our common brokenness and our need for reconciliation in Christ.

What is our work all about? Maybe, that first Pentecost, God knew that this new creation would always be messy, a thing finally incomprehensible to the yardsticks of productivity or efficiency. Maybe our work has more to do with *obedience* to a story that meets us at the very opposite end of the *effectiveness* to which we aspire: in our brokenness. Maybe the church is simply a means for God to gather God's creation in the midst of our messiness, and still be showered in the lavish gifts of God's grace.

Out to Lunch

Learning the trade in Berwick

By Christian Muellerleile, MDiv Senior

My internship was in the small town of Berwick, PA. In the first months of my year there, I was a surprised and, frankly, disappointed at how often my supervisor had long lunches with colleagues and members of the congregation. My initial response was, "Shouldn't he be doing something better with that time?"

This reaction had two sources. First, no matter how much I rail against it, I cannot shake this Midwestern Protestant work ethic. At the time, long lunches seemed to me a waste of time that could be used for planning, programming, preparing – and a whole host of other “p” words. Also, I didn't understand then what I know now – parish ministry is relational and can't be confined by the church walls.

The more of these lunches I attended the clearer it became that there was indeed a purpose for these lunches beyond the obvious eating and visiting. This was part of my supervisor's public ministry. As he was a regular at the local diners, he knew all the proprietors and wait staff by name. It is also part of his pastoral ministry to meet people where they are, and if that means out to lunch, so be it!

The conversation during these lunches often centered on the church. Communication was the real purpose of these meetings. Over a meal, the pastor would learn about hurts, concerns, and rifts in the community, about the hopes and joys of the people. I learned that just as much ministry happened at May's Drive In, Morris' Family Restaurant, and the Berwick Diner as happened in the pastor's study.

The more I tagged along on these lunch dates the more I became aware of the importance of this kind of encounter. They are a way of staying in touch and of creating comfortable relationships. My long lunches were less frequent than my supervisor's, but later in my internship, my

visits no longer were limited to those who were homebound and hospitalized. From time to time I would walk over to a factory not far from church which was owned and

operated by two brothers, active members of the congregation, to have coffee and conversation. This spring I visited the home of a member whose yard was filled with thousands of poppies to talk about gardening and green thumbs. Visiting became more than a pastoral duty or a personal privilege; it was an important part of the public ministry.

What I thought was a waste of time in the beginning of my internship became a valued part of my experience. It was a way to take the pulse of the community, to be in fellowship, and to let people know I cared about them and all aspects of their lives, not just what I glimpsed on Sunday. I miss those visits, and plan to make the occasional long lunch routine in my future ministry.

The more of these lunches I attended, the clearer it became that there was indeed a purpose for these lunches beyond the obvious eating and visiting.

Leavers and Stayers

a reflection on the workers

By Sarah Quigley, MDiv Senior

Some of us are right-handed, others use their left. Some people vote Republican and some are Dems. Soemtimes it's helpful to use broad strokes, defining two groups for the sake of argument or illustration. In the following essay, Sara Quigley explores a tension she sees within the church. In which group can you find yourself?
-The Editor

While the “two types” of people who inhabit the Church is vast and myriad, the “two types” that interest me here are those who *stay* and those who *leave*.

Those who leave play a particular role in the fabric of a community and its sense of place. I'll dub them “Leavers.” When a Leaver returns home, they are not surprised to find that their faces hold no meaning to the passersby on the street. While a Leaver might recognize a familiar stranger at the counter of the diner, such as the old man who collected tin cans, the Leaver's face doesn't even register a glimmer in the stranger's eyes. Leavers live a life seemingly unattached to people, place or time, but in anticipation of what comes next. The Leavers' literal dreams are filled with images of the future homeland.

Those who Stay confound the Leavers who have experienced everything the world has to offer from foreign ports to exciting careers. While the Leavers' sense of place seems to fit in a suitcase like a portable communion set, the Stayers have a sacred sense of place that begins at the corner of town, built around community functions “where everybody knows your name,” and their doctors have all their records. The Stayers are community builders and responsible leaders.

Holidays find Leavers searching for people to spend it with, and their “in-case of emergency contact” is their closest officemate. If a Leaver is lucky, he or she has been able to maintain some

strong connections “back home,” but more often than not, relationships come and go as Leavers moves from place to place.

Leavers were the circuit riders of American history. While many pastors chose to stay in the East, the circuit riders were in search of new fields to cultivate. Every breach of a hill brought a new

place and new possibilities to plant the Gospel. However, once the money was raised, and a building along with it, the circuit rider was on the road again to begin the process again. Congregations would typically call another minister from the East, this

time a Stayer who nurtured a congregation like the newly planted fields.

In the life of the Gospel, there is call for both Leavers and Stayers. Simplistically, it might seem that the Leavers are the Pauls of the world, and the Stayers are the Peters. The Great Commission given in Matthew is often the battle cry of the Leavers, while the Stayers claim to be the rock and foundation of the Church. But, these distinctions overlook the complex role that both Leavers and Stayers play in the life of the Gospel and the community of the Church. Living in the Word together, Leavers spread the seeds, and the Stayers cultivate their growth.

“While the Leavers' sense of place seems to fit in a suitcase like a portable communion set, the Stayers have a sacred sense that begins at the corner of town...”

Friend

by Ishaya Yarison

Friend is not in a name,
Friend is a shoulder,
Soft cushion for the head,
Strength beyond self.

Friend,
Open arms
when the world hurts,
pressures alarm.

Patient ear,
ready, willing to hear.

Eyes that see the struggles,
the tears,
the huddles,
and cares.

Friend,
large heart, roomy
for when the weather is gloomy.

Legs quick in aiding
when strength is fading.

Friend,
Loving hands
beautiful deeds weaving,
Joys leaving,
Sweet errands
making meaning
in living.

Mouth dripping music
and honey.
Thoughts coming forth
soft like dew upon fresh buds of
green and yellow.

Friend,
Sweet scent upon the air,
Cool breeze that stirs
Confidence and thoughts serene.

Friend is not a name,
Friend is home,
New where strange,
Calmness in storm,
A wish for good and light,
That ray that defeats night.

Keep the Red Delicious Away!

By Daniel Lee, MDiv Senior

The Red Delicious is a mutant—the perverted off-spring of a luscious line of produce. To this day, my taste buds cringe at the thought of this unnaturally-red, tasteless creation that has come to symbolize the apple industry. As staff writer for the *Washington Post* Adrian Higgins testifies in her article “Why the Red Delicious No Longer Is,” this once iconic fruit is little but an insipid shell of its former self.

“It emerged from an Iowa orchard in 1880 as a round, blushed yellow fruit of surpassing sweetness. But like a figure in a TV makeover show, it was an apple that its handlers could not leave alone. They altered its shape. They made it firmer and more juicy. They made it so it could be stored in hermetically sealed warehouses for 12 months. Of the two words in the Red Delicious name, one can no longer be believed.”

Yet, there is hope, dear friends. We attend classes on the doorsteps of apple country, and one of this nation’s most respected institutions of agricultural development lies just five blocks from the Olson Campus Center. The apple is alive, well and ripe with a bouquet of flavorful potential. This apple season, exercise your right to *pick* and support locally-grown produce by choosing from the great variety that Minnesota’s orchards offer.

To help you in your decision making, I’ve included a brief synopsis of some of my favorites provided by the University of Minnesota Extension Service:

Zesta

The newest apple from the University of Minnesota. It ripens in late August and has a delightful balance of flavors.

Chestnut Crab

One of Minnesota’s best-kept secrets. Small and ugly but wonderful flavor.

Sweet 16

One of the most unusual flavored apples in Minnesota. Very sweet with a flavor like cherry candy.

Honeycrisp

Perhaps Minnesota’s premier eating apple. It has a well-balanced sweet/tart flavor and unusually crisp texture, which has been called explosively crisp. It’s also one of the best keeping apples, storing up to seven months in refrigeration.

Haralson

One of Minnesota’s favorites. Tart flavor, good storage and excellent for cooking.

Sources:

<http://www.washingtonpost.com/wp-dyn/content/article/2005/08/04/AR2005080402194.html>

Theology, politics, poetry, news, opinion, reviews, cartoons, comment, conversation.

USE YOUR VOICE

Contributor Deadline for the next issue of *The Concord* is
Wednesday, November 16th at Midnight.
November’s Issue will be published 11/30